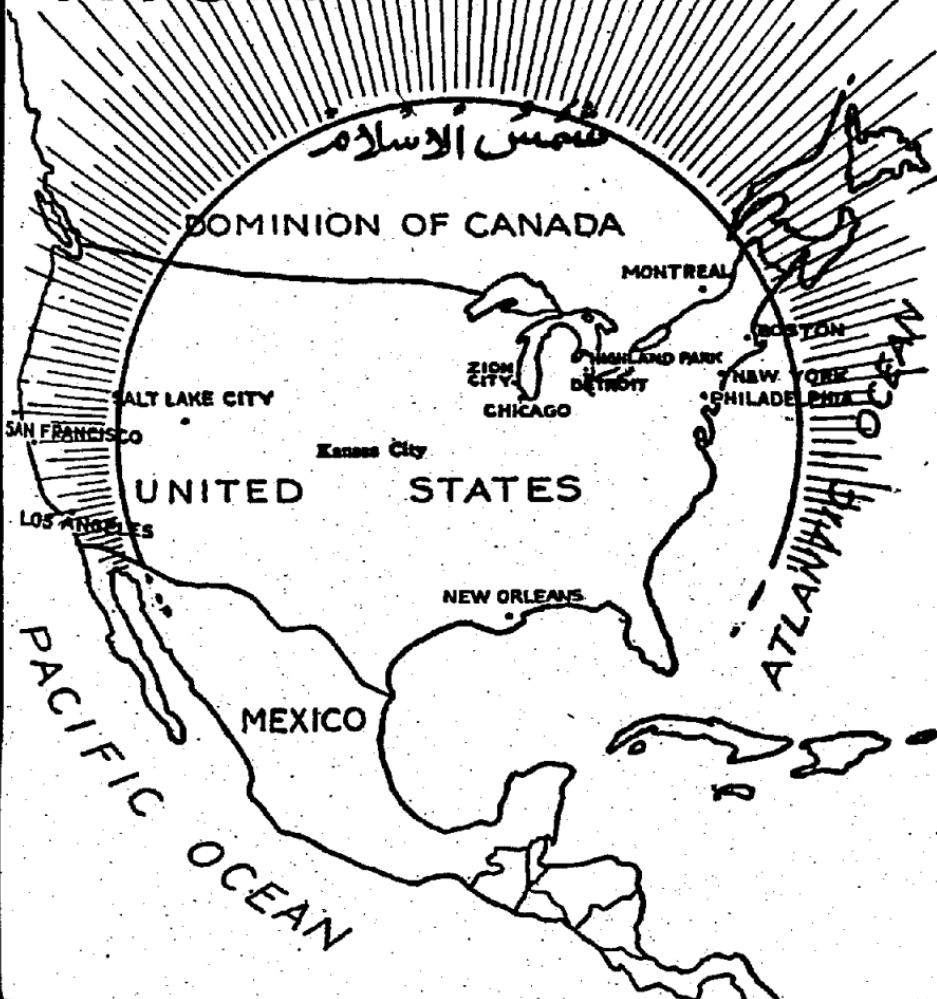


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE **MOSLEM SUNRISE**



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**220 S. State St.**

Chicago 4, Ill., U. S. A.

Editor: Khalil Ahmad Nasir

## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
سَلَّمَ وَنَصَّلَ عَلٰى رَسُولِ الْكَٰرِمِ

THE

# Moslem Sunrise

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**The Late Mirza Monawar Ahmad,  
Missionary-in-Charge, Pittsburgh Circle**

*(For article, see page 12)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# إِنَّ الَّذِينَ عَنْ دِرْرِ الْإِسْلَامِ

## A Passage From the Holy Quran

To Allah belongs whatever is in the heavens and whatever is in the earth; and whatever you disclose what is in your minds or keep it hidden, Allah will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allah has the power to do all that He wills.

This Messenger of Ours (the Holy Prophet Muhammad) believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers'; and they say, 'We hear and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear;

وَلِمَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا تَبَدَّلَ  
مَا فِي الْأَنْفُسِ إِذْ تَعْفُونَ مَحَا سَبَكْنَهُ بِاللَّهِ فَيَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ  
قُدُّسٌ<sup>۱۰</sup>

أَمَّنِ الرَّسُولُ يَبَأُ أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ  
قُلْ أَمَّنِ يَأْتِشُ وَمَلِكِتُهُ وَكُنْتُهُ وَرَسِّلَهُ لَا تَرْفَعْ  
بَيْنَ أَهْلِ قَرْنَهُ تَرْسِلَهُ وَقَالُوا سَيِّئَاتُ وَأَطْعَنَاهُ عَنْ رَبِّنَا  
رَبِّنَا وَإِلَيْكَ التَّوْبَيْرُ<sup>۱۱</sup>

لَا يَكْفِي اللَّهُ نَفْسًا لَا وُسْعَهُ لَهَا مَا كَسَبَتْ وَعَلَيْهَا  
مَا الْكَسَبَتْ رَبِّنَا لَا تُؤَاخِذْنَا إِنْ تَبِينَنَا أَنَّا أَخْطَلْنَا  
رَبِّنَا وَلَا تُحِيلْ عَلَيْنَا إِنْ هُنَّا أَخْلَقْنَاهُ عَلَى الَّذِينَ  
مِنْ بَيْلَنَا رَبِّنَا وَلَا تُحِيلْنَا مَا لَا ظَانَةَ لَنَا يَهْ  
وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا إِنْتَ مَوْلَانَا  
فَانْصُرْنَا عَلَى الْقَوْمِ الْكَفِرِيْنَ<sup>۱۲</sup>

and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Numan said, the Messenger of Allah said:

You will see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body; when one member of it ails, the entire body ails, one part calling out the other with sleeplessness and fever.

Abu Musa reported, the Prophet said,

Believers are in relation to one another as parts of a structure, one part of which strengthens the other. (And he inserted the fingers of one hand amid those of the other so as to conjoin his two hands).

Ibn Umar reported, the Prophet said, while at Mina:

"Do you know what day is this?" They said, Allah and His Messenger know best. He said, "This is a sacred day. (This was the day of sacrifices in the sacred month of Zul-Hijja, the month of Pilgrimage). Do you know what city is this?" They said Allah and His Messenger know best. He said, "Sacred city. Do you know what month is this?" They said, Allah and His Messenger know best. He said: "Sacred month". Then he said:

Surely Allah has made sacred to you one another's blood and one another's property and one another's honor as this day of yours is sacred in this month of yours in this city of yours.

# Excerpts From The Writings

of

**Hazrat Mirza Ghulam Ahmad**

**The Promised Messiah and Mahdi 1835-1908**

## My Teachings to the Followers

"Fountain-Head Of True Delight"

The fountain-head of true delight is God. How can heavenly bliss be the lot of those who are quite ignorant of the Living and Supporting God and turn their faces away from Him? Blessed is he who understands this secret and woe to him who comprehends it not. Follow not the wisdom of the world nor regard it with honor, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Lost are they who love world-wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of Ignorance. Do you presume to teach God what He knows not? Do you run after the blind that they may lead you and show you the way? The blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit you will be taken to the pure fountain of knowledge which is beyond the reach of other people. If you ask with a sincere heart, you will find it. Then will you understand that this is the knowledge which renews you and breathes a life into you and brings conviction to you.

How will he give you clean food who himself feeds upon a carcass? How can the blind show you the way? Every word of pure wisdom descends from heaven; what do you seek from earthly people? Wisdom is the inheritance of those whose souls rise to heaven. How can he bring you to conviction who has no conviction himself? But purity of heart is the first condition, and truth and sincerity are the primary requirements, and then what you ask shall be given to you.

### Divine Revelation Continues

Think not that the age of Divine Revelation is past and that the holy spirit does not descend now as it used to do in times past. The perfect law has finally been revealed to the world in the holy Quran but the doors of revelation are not closed, for revelation is the soul of the true faith. Religion not accompanied by revelation, is not a living system but a dead log. I tell you truly that every other door may be closed but the door of revelation can never be closed. Open the windows of your hearts that it may enter them. You are removing yourselves farther away from that Bright Sun because you close the windows through which its rays can find an entrance into your heart. Arise and open the windows of your heart and the light shall enter into it of itself. Almighty God has not closed against you the doors of worldly blessings but has opened them wider than they were in the past.

Do you think that the ways of heavenly blessings of which you feel the greater need now, have been stopped in this age? That cannot be. The doors of heavenly blessings are also opened more widely and clearly. When Almighty God has opened to you the door of all the blessings of the former prophets, why do you not enter and welcome the precious boon?

### Cry for the Heavenly Milk

Let your thirst be for that fountain and the water will flow to you. Cry like a babe for that heavenly milk and it shall come to you as it comes to the suckling. Make yourselves deserving of mercy that mercy may be shown to you. Be sore vexed that comfort may be given to you. Lament and cry that He may take you by the hand.

Difficult and strait is the path which is the path of God, but it is made easy for those who fall into the bottomless pit ready to die. They decide to enter into fire and to burn in it for the sake of their

beloved one. They actually thrust themselves into that fire and to their surprise, find it the very paradise. It is in reference to this that the Almighty God has said.

*"Ye that are wicked and ye that are righteous, there is not one of you who shall not pass over hell-fire, but those who go down into it for fear of God shall be delivered while those who walk on it only in obedience to their sensual passions, shall be consumed in it. This is a settled decree of God."*

Blessed are they who struggle with their passions for fear of God, but woe to them who fight with God in blind obedience to their carnal desires. He who puts aside the commandments of God for his own passions, shall never enter into heaven. Try therefore, that not a jot or a tittle of the Holy Quran should bear witness against you, lest you may have to answer it, for the slightest iniquity shall bring proportionate punishment upon you. The days of your life are few and short, and your work is yet unfinished. Walk fast for the day is going away and the evening is nigh. Consider well what shall be required of you; lest you leave something undone and find yourselves undone at last; lest the thing you are going to offer, should be impure or counterfeit and unworthy of being presented to the Lord.

### The Authority of Quran and Hadith

I am told that some of you do not admit the authority of the traditions. Such men are in error. My teaching is that three things have been given you for guidance, the Holy Quran, the *sunnat* (usage) and the *hadith* (tradition). The Holy Quran inculcates the doctrine of the Unity, the Glory and the Majesty of God. It decides the differences that arose between the Jews and the Christians. For instance, it corrects the error that Jesus Christ died on the cross and was subjected to curse and that consequently his soul did not rise to heaven as did those of the other prophets. You are likewise for-

bidden in the Holy Quran to worship anything besides God, for instance, any man or animal, the sun, the moon or any other heavenly body, a means to an end, or your own self. Take care, therefore, that you do not take a single step against the Divine injunctions and the guidance of the Holy Quran.

I tell you truly that whoever breaks the least of the seven hundred commandments of the Holy Quran, closes with his own hands the door of salvation against himself. It is the Holy Quran that has shown to the world the true, clear and perfect ways of salvation, all other inspired books being only its imperfect images. Read the Holy Quran attentively and love it dearly, more dearly than you love anything else in the world. For, the Word of God came to me, saying: "All sorts of goodness are contained in the Quran." This is the truth, and woe betide him who gives preference to other things over the Holy Book.

In the Holy Quran is your only chance of salvation and prosperity, and it is the fountain-head from which all blessings flow. There is not a single one of your religious or spiritual needs which is not supplied by the Holy Quran. It is the Holy Quran that will bear witness, or give the lie, to your faith on the day of judgment. There is no other book under heaven beside the Holy Quran which can guide you into the right path independently of it. Almighty God has, out of His infinite mercy and loving kindness to you, granted you a book like the Holy Quran. I tell you truly that had the book which has been rehearsed to you, been rehearsed to the Christians, it would have saved them from destruction, and had the guidance and blessings that have been granted to you, been granted to the Jews, they would have kept them back from a denial of Resurrection. Value it, therefore, for it is an inestimable boon. It is the most valuable blessing, the most precious treasure. If the Holy Quran had not come, the whole world would have been but a rotten carcase.

## The Teachings of the Holy Quran

The Holy Quran is a book in comparison with which all other books of guidance offered to mankind are of no account. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by an animal like the cat, which is itself proverbial for its weakness. This is the reason why the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and are, therefore, undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between earth and heavens.

What a fine contrast between the two semblances of the Holy Ghost representing the Gospels and the Holy Quran respectively, a poor dove on the one hand and a grand semblance on the other. If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not flee it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught in the very beginning. It tells them to pray for all the blessings which were granted before them to other people, to the prophets and messengers of God, to the truthful, the martyrs and the righteous. Let your enterprise be great, and do not reject that which the Holy Quran holds out to you, for it offers you the rich blessings of God which were granted to the holy persons before you.

Has it not given you the kingdom of the Israelites and their holy temple? Do you doubt then, ye of little faith and low spirits, that it is not able to bestow upon you the spiritual benefits which were granted to the Israelites when it has made you the masters of all their temporal blessings? Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms, and from your hands these shall not per-

manently pass away into those of another people until the day of judgment comes. He shall never withhold from you the blessings of revelation and inspiration, *i. e.* of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if any one makes a daring fabrication against God and says that he receives the Divine revelation when he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish, for he has spoken a lie against God and been insolent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those who fabricate visions and revelations. They think that there is no God, but the punishment of God shall overtake them and their evil day lies in wait for them.

Let your footsteps be guided by truth and sincerity and by righteousness and love of God, and let this be the aim and object of your life. The Word of God shall then descend upon whomsoever of you He will. But do not make it the desire of your heart lest seeing your desire, the devil should tempt you and bring you to destruction. The service and worship of your Master should be your sole concern, and you must be engaged with all your faculties in keeping His commandments. Let your desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be said.

The Holy Quran has prescribed many holy commandments for you, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also a *shirk* (setting up gods with God). It has been said in the Gospels that you should not look on a strange woman to lust after her, and that you may do so otherwise, but the Holy Quran says to you that you should not look at strange women at all, neither with a good intention nor with a bad intention, for on such occasions a man is apt to stumble. The Holy Quran enjoins upon you that you should cast down your looks when you meet a woman, and that you should not see her features except in so far as is unavoidable and that with a dim sight.

# Ahmadiyyat Opens a New Chapter in America

## First Annual Convention of U. S. Ahmadiyya Missions

The year of 1948 witnessed an important step forward in the history of the Ahmadiyya Movement in the United States. Foundations were laid for consolidated efforts of various American Ahmadiyya missions to further the noble cause of Islam at the first annual Ahmadiyya Convention held at Dayton, Ohio, last September.

Achievements at the Convention included a solid program of educational, social, propagational and financial activities. A central secretariat was established with the object of coordinating work of the different missions.

Publication of literature received a particular attention and in this connection wider circulation of the MOSLEM SUNRISE was enthusiastically pledged.

Notes of deep fidelity to Ahmadiyyat and greater drive for the propagation of Islam rang all through the deliberations. One could not help to infer that the sincerity and zeal showing in the faces of the ardent Ahmadies was auguring a blessed era of determined conquest of the wide world around to bring eternal peace and happiness to all the people through Islam.

If American Ahmadies act up to the ambitions to which they pledged their efforts at their first Convention, Allah, according to His promise, is sure to come to their help even as He did when the handful of Faithfuls made similar pledge more than thirteen centuries ago with practically no means available to achieve their purpose; nevertheless in less than half a century they succeeded in conquering major part of the then known world for Islam.

# THE FIRST MARTYR OF ISLAM IN AMERICA

## The Late Mirza Monawar Ahmad

Mirza Monawar Ahmad, missionary-in-charge of Pittsburgh circle, departed from us to meet his Creator on the 15th of September, 1948, following a major stomach operation.

The history of Ahmadiyyat in America is not a very long one. In a little more than a quarter of a century, many missions have been established in the heart of the western world. Many souls have been saved from life of darkness and sin who found their contentment and peace of mind in Islam. But this is only a beginning. The prophecies of the Promised Messiah, in which we have an absolute faith, point toward final victory of Islam when all the world will rest under its banner.

Most certainly the Divine revelations will come true. But the Ahmadies, the followers of the Promised Messiah, the Prophet of the age, will have to offer greatest sacrifices in all spheres before this goal is achieved. Mirza Monawar Ahmad, my worthy colleague, offered his life in the battle of Islam. Today this sacrifice may seem insignificant when the work of Ahmadiyya mission is in a state of infancy as compared to its aims. But, when the history of Islam's spiritual victory all over the world, in general, and in the Western hemisphere, in particular, will be recorded, the name of this great son of Islam will stand high.

Mirza Monawar Ahmad was born in 1916. He graduated from the Punjab University receiving highest degree in Arabic in 1938. He dedicated his life for the Movement immediately after completing his secular education. During his training period in the Center as a missionary, he held some of the topmost positions in the Khud-damul Ahmadiyya, the central youth organization of the Movement.

His services in the Khuddamul Ahmadiyya in different important capacities will go down in its history as a permanent contribution toward strengthening its foundations.

He left for the United States in 1946 under the instructions of the Promised Reformer Hazrat Khalifatul Masih, the present head of the Movement. Shortly before his departure his beloved father expired. Only a year later, during the Punjab massacres of 1947, he received the tragic news that his only brother became victim of the atrocities of the Indian police who shot him to death in cold blood. Only in a short time Mirza Monawar Ahmad was hit twice with such sad bereavements. A great shock was still to come when a little later, his old mother was compelled to migrate to Pakistan under most staggering conditions along with all other Ahmadiyyas from their beloved hometown, Qadian, the center of the Movement, leaving all their possessions behind.

Mirza Monawar Ahmad bore all these heart-breaking blows courageously and boldly. He kept himself all the more busy in the service of Ahmadiyyat until his last illness forced him to his death-bed.

Certainly the loss to the U. S. Ahmadiyya mission at a time when our work is only at its beginning stages is immeasurable. The shock was deeply felt by the Ahmadiyyas all over the world. Here, in the United States, the funeral services were attended by representatives of almost all missions. Prayers in absence were offered not only in Pakistan and India but also in England, Spain, Switzerland, the Netherlands, Middle East, Indonesia, West Africa and at many other places. In Lahore, the Promised Reformer, Hazrat Khalifatul Masih, led the prayers himself and spoke very highly of his most outstanding services in America where Pittsburgh mission made remarkable progress under his able supervision. Hazrat Mirza Bashir Ahmad, second son of the Promised Messiah, wrote a touching article in the organ of the Movement, the Daily Alfazl.

*(Continued on page 32)*

# A Social Aspect of Islamic Teaching

*S. Nasir Ahmad, Switzerland*

In regard to the opposition of free intermingling of sexes Islam has recognised a fact to which the world today is trying to shut its eyes. But, nevertheless, the consequences of rebelling against this law of nature have belied the point of view of the Western countries and justified the Islamic law. It must be noted that Islam is the greatest benefactor of mankind in deed. More than in any other religious dispensation do women find their rights preserved and their entity as an equal human being acknowledged in the Holy Quran.

Turning to the law barring unrestricted and unrestrained mixing-up of the two sexes, we find that it does in no wise imply that women are denied something. It is a safeguard which ensures the due respect and honor of a woman. It is a provision which provides for a happier home-life for not only the woman, but also for the man as husband and father as well as for the children. And it is not gainsaying the fact that peace and prosperity in this smallest unit of human society — family — is one of the fundamental needs of mankind. Islam felt the need for this and laid down regulations which govern the Moslem society. These regulations were set up centuries ago. Contrary to this the West sought to try another experiment. It began with granting to women the so-called "liberty", as if they were slaves. But this step was a step against nature, and one cannot escape the evil consequences if one insists on defying the laws of nature for a long time. As a result of this Western approach to the problem woman has lost her respectful position in the society.

So this experiment of the West has sorrowfully failed, and earnest thinkers have already started to ponder over the evils which are the direct outcome of not observing the commandments laid down by Islam in this respect. The wisdom of the Islamic teaching lies in the fact that the world has to fall back on it, sooner or later, as it has done in many other respects.

The Islamic law looks after the rights and needs of women as it does in the case of men. The progress in physical, mental, intellectual, social and economical spheres of life is the end and the substance contained in the teachings of Islam. Not only has Islam laid down the teaching, but we also find examples of these injunctions as shown by early Moslems in their lives.

In the Holy Quran we find at many places that there is equality of rights and duties among men and women. Only in one verse (33:35) God has repeated ten times the mention of women while counting some virtues for which mankind will be rewarded. This is the verse:

"Surely, devoted men and devoted women, believer men and believer women, faithful men and faithful women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women; men who preserve their chastity and women who do so, men who frequently remember God and women who frequently do so, for them has God prepared forgiveness and magnificent reward."

In no other book is such a high status granted to woman as in the Holy Quran. The Holy Quran says about women: "They are a garment for you and you are a garment for them." (2:187). Further: "Men and women have rights and duties on a mutual basis."

*(Continued on page 29)*

## The Arab Refugees

Reports appearing in the Press draw an alarming picture of the plight of half-a-million Arab refugees from Zionist-controlled territory. One cannot forget that when the problem of Palestine was discussed in 1947 at the Special Session of the United Nations and then at the General Assembly, the main argument of those who supported Zionist demands was the humanitarian one: there were so many Jewish displaced persons in Europe, therefore there should be a Jewish State in Palestine. This was the strange logic of the United Nations. Time and again the Arab delegates pointed out that to create a Jewish State in Palestine would be to commit a new injustice and to create a new problem without necessarily solving the original one. The argument has now been proved to be true. While the hundred thousand or so Jewish displaced persons of Europe are being settled, half-a-million Arab displaced persons have been created.

It is difficult to divide responsibility for this terrible human tragedy where it belongs, between, on the one hand the states which, for one motive or another, pushed through the partition resolution, and on the other, the Zionists who were the instruments of this crime. The London Times rightly points out that "the stream of Arab men, women and children fleeing in terror from their little farms, their small businesses, and their humble homes in Zionist-controlled territory was first set in motion by Jewish attacks upon Haifa and Jaffa. It was quickened after the frightful massacre of non-combatants at Deir Yassin, and it swelled into a torrent when the armies of Israel, heartened by victory, went over to the offensive".

One of the stock arguments which the Zionists used in their propaganda was that having experienced persecution so often in the past, the Jews, once given authority, would, in the words of the Times again, "show to the world new standards of Justice and generosity in their treatment of those who looked to them for protection". The opposite has happened. The Zionist leaders are daily showing the world new standards of injustice. They are trying to use the plight of the Arab refugees as a political weapon, as a bargaining counter to strengthen the political, military and economic position without any regard for the human factor.

The flight of the Arabs from the territory in which the Zionists aspire to set up their state serves, of course, the short-term interests of the Jews. It puts at their disposal the wealth and property of the Arabs; rids them of the problem of ruling a majority; solves the housing congestion from which the Jews would have suffered on the arrival of large numbers of immigrants from Europe. These short-term advantages appear to the Zionist leaders so great that, in their determination to exploit them to the full, they have forgotten the long-term and inevitable price they will have to pay.

This price can only be their ultimate destruction. So long as both Arabs and Jews live in the same territory, however bad their political relations may have been, there was always a hope that time, and climate, and history, would eventually bring about a modus vivendi, that the two peoples would approximate to each other. That hope has now vanished, because they are now sharply separated from each other, face each other as implacable enemies, and have no common interests. The circumstances in which this has happened are bound to leave an indelible impression of bitterness on the Arab population.

# A Catholic Dogma In The Making

## The Assumption of Mary

Many Protestants are unaware of it, but the infallibility of the Pope has never once been officially exercised since the doctrine was defined by the Vatican Council in 1870. This week, the vast machinery of the Roman Catholic Church seemed almost ready to proclaim, by papal infallibility, a new dogma which all true catholics would be required to believe: that upon the death of the Virgin, her body was taken up directly into Heaven.

### "Glorious Mystery"

Belief in the "Assumption," as it is called, can be traced back into the earliest records of Christianity, but no reference to it appears in canonical scripture. Accepting the apocryphal account of the event as genuine, Gregory of Tours (538-593) tells that, as the apostles were watching round the dying Mary, Jesus appeared with angels and committed the soul of His mother to the Archangel Michael. Next day, as the body was being carried to the grave, He appeared again and carried it in a cloud to Heaven.

Although the Feast of the Assumption has been celebrated in the Church at least since the 7th Century, and the Assumption is one of the "glorious mysteries" on which Catholics meditate while saying the Rosary, this belief has never been pronounced a dogma. Informed sources now predict that Pius XII will do so next April 2 — the 50th anniversary of his ordination.

The machinery of such solemn decisions grinds slow and small. Some 200 years ago, a monk wrote to Pope Clement XIII begging him to define the bodily Assumption of Mary as "a most certain dogma of faith." Clement passed the matter on to the Holy Office. In 1863, Spain's Queen Elizabeth made the same request. Pius IX, though recognizing the Queen's good intentions, was somewhat

annoyed at a temporal sovereign's interference in sacred matters. He replied: "I am not worthy to publish such a dogma. The wishes of Your Majesty, the holy wishes of Your Majesty, will no doubt some day be satisfied if the large body of the humble faithful persevere in prayer to this end."

### The Faithful Persevere

A few years later, a Benedictine monk named Luigi Vaccari organized a popular movement, still continuing, to bring pressure on the Pope. Dom Luigi persuaded a layman to travel the world collecting signatures to a petition. Some 25,000 signatures came from Mexico alone. The Holy Office forbade Vaccari to continue his activities, but the "humble faithful persevered in prayer," and so many petitions were flooding in upon the Vatican that finally Pius XI gave the movement his official blessing. In 1946, the present Pope sent a circular letter to all the bishops of his Church:

" . . . Is it permitted [*liceat*], is it convenient [*deceat*], is it opportune [*expeditat*] to adhere to these requests [for the dogmatic definition of the Assumption]?"

The letter explicitly asked the "Venerable Brothers" if, "according to your wisdom and prudence, you believe that the Bodily Assumption of the Most Blessed Virgin be established and defined as a dogma of faith and if this would be in accord with the wishes of your clergy and people." The Pope is reported to have said that the "answers in their great majority, are favorable."

When Pius XII finally proclaims from the Cathedra, in St. Peter's, Roman Catholic Christendom will be waiting.

*Foot note:* According to legend, St. Thomas was not present with the other apostles at the burial of Mary, and doubted her ascension till the Virgin threw down to him her cincture as tangible proof.

# Verdict on Divorce

## Jesus "Grants No Dispensations"

Divorce is not justified by any circumstance of marriage, however "painful or brutal," the Rev. Anslem Leahy declared . . . in his second Advent sermon at St. Patrick's Cathedral.

He termed modern divorce "successive polygamy" and denounced as "adulterers and adulteresses" divorced persons who contracted new marital unions within the life-time of one another . . .

His unqualified condemnation of divorce followed by a statement issued by Magr. Robert E. McCormick calling upon the State legislature to "outlaw" divorce and assailing the "present movement to liberalize divorce in our state" as "a menace to society" . . .

"Sex attraction," Father Leahy said . . . , "is a divine endowment which has been brutally marred by man's rebellious concupiscence." This he termed "one of the deepest wounds inflicted by original sin."

"The divine straight way of marriage pinches here and there," he continued. "Every law does. But Christ the Son of God looking down the ages foresaw all the saddest cases and he grants no dispensations."

Father Leahy declared that it was "a painful truth which must be uttered with charity," that divorce as we have it today "began with our apostate Catholics, who rebelled against the Church and called themselves reformers."

# The New Moslem Dominion

## Pakistan

Even a few days in Karachi convinces one that the Moslems of the Indo-Pakistan sub-continent have acquired a national consciousness which nothing can now suppress. However deeply one regrets the partition of this country, one realizes that what has happened in the Valley of Indus and in East Bengal is the same in another form that has happened throughout the Middle East — namely, the awakening to its role in the modern world of the Moslems peoples, each in their separate way, whether Arabs, Turks, Persians, Afghans, or Pakistanis. This new Moslem Dominion, with a population of 70,000,000, is now the largest Moslem State in the world. Moreover, it has historical roots in the past. It is the inheritor of traditions come down from Baber, Akbar, and the early Moghul emperors, . . . that ruled India for centuries.

(Mr. M. Philips Price, Member of the British Parliament, in the *Manchester Guardian*, November 11, 1948.)

## The Prophet Mohammad

His whole life, . . . . proves that he believed profoundly in his mission and that he accepted it heroically as a burden he was to bear. His creative ability and the vastness of his genius, his great intelligence, his sense of the practical, his will, his prudence, his self-control and his activity — in short, the life he led — make it impossible to take this inspired mystic for a visionary epileptic.

Dermingham

## SOME PROPHECIES OF THE QURAN

Western writers have alleged that the Quran contains no prophecies. This is not correct. The very first revelation received by the Holy Prophet in Hira Cave contains the prophecy that through the Quran knowledge would be vouchsafed to man to which he had not had access before. Consequently, we find several instances where the Quran points out errors which had crept into previous Scriptures and in these respects the Quran has subsequently been confirmed by events. For instance, it was revealed in the Quran that when Pharaoh was drowned his body was saved and was preserved so that it should serve as a Sign for future generations. God says in the Quran:

"And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when the calamity of drowning overtook him, he said, "I believe that there is no god but He in Whom the children of Israel believe, and I am of those who submit to Him." "What! now! While thou wast disobedient before this and wast of those who create disorder. So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee." And surely many of mankind are heedless of Our Signs" (10:91-93).

That is to say: God carried the Israelites in safety across the sea and they were pursued by Pharaoh and his army out of enmity and transgression and the latter continued in their pursuit till they were overtaken by drowning. And at that moment Pharaoh said: 'I now believe that there is no god save the One in Whom the Israelites believe and I submit myself to Him.' Thereupon God decreed, 'Thou dost declare thy belief now whereas thou didst indulge in disobedience and transgression before. In return for thy last-moment declaration of belief We shall save only thy body from destruction so that it should serve as a Sign for coming generations, though in truth the majority of mankind pay little heed to Our

Signs." This incident is not described in the Bible or in any Jewish history or in any other authentic record of that period. The Quran made mention of it over 13½ centuries ago. Thirteen centuries thereafter the body of this particular Pharaoh was discovered and identified which established beyond controversy the fact that after he was drowned his dead body was recovered and was embalmed and preserved. In spite of its having been embalmed it could have been destroyed during the many convulsions through which the land of Egypt had passed after the time of Moses but it escaped destruction and was preserved to serve as a Sign and a lesson to mankind and to confirm the truth of the Quran.

Again, the very early revelations contain the verse: "By the night when it spreads" (92:2), which means that God calls to witness the night to point to the fact that Islam would be subjected to a succession of severe trials and persecutions. This prophecy was made at a time when even the Holy Prophet himself did not apprehend that his people would put up a severe opposition to his Mission. Immediately after he had received the first revelation, Khadija took the Holy Prophet to her cousin, Waraqa bin Naufal. After the Holy Prophet had related his recent experience to him, Waraqa said: "The angel that brought the revelation to Moses has also descended upon you. I fear, however, that your people will persecute you and expel you from Mecca." The Prophet was very much struck by this and asked in great surprise: "Will my people indeed expel me?" (Bukhari). He knew that he was a great favourite with his people and did not apprehend that he would be opposed by them. At that very time, however, God informed him that Islam and the Moslems would have to pass through a very dark night of opposition and persecution. That night soon commenced and lasted through ten weary years.

That this period of persecution and trial would extend over ten years was also foretold in another place in the Quran. In the opening verses of Sura al-Fajr God calls to witness the ten nights which will precede the dawn. Sir William Muir and other Western

writers agree that this Sura was revealed towards the close of the third year of the Prophet's Ministry. Up to that time opposition by the people of Mecca had not taken on a severe complexion. At that time the Quran gave a warning that Moslems would have to pass through ten dark nights of persecution. Those who are familiar with the phraseology of sacred Scriptures are aware that a day or a night often signifies a year. The Bible contains many instances of this, though it employs the expression "a day" to indicate a year while the Quran when indicating a period of distress employs the word "night," for a period of distress is a period of darkness and is signified more properly by "night." This verse gave warning of severe trials and persecutions which would last for a period of ten years. That period commenced almost immediately after this verse was revealed and continued for ten years. A hostile critic might suggest that at the time when this verse was revealed the Holy Prophet could well have anticipated that the Meccans would soon convert their opposition into persecution; but were there any means, apart from divine revelation, by which he could have ascertained that the period of persecution would continue for ten years and not for five or for eight or for twelve or for thirteen? The revelation specified ten years and the Holy Prophet was permitted to remain in Mecca for only ten years after this revelation was received and was subjected to persecution throughout that period. After ten years, he was compelled to depart from Mecca which had nothing but persecution to offer to him and his followers and he arrived at Medina where God made provision for the rapid progress of Islam and of Moslems and his departure from Mecca thus became the dawn of Islam's spread and progress.

It might be suggested that the period of ten years was an intelligent guess on the part of the Holy Prophet, but was it also an intelligent guess on his part that ten years after the revelation was received a large number of the people of Medina would accept Islam and that he would migrate to that town? Was it left to his option to convert the people of Medina to Islam and was it left to his option to accomplish the journey from Mecca to Medina in safety?

But the revelation did not end there. It went on to say: "And the night when it passes away" (89:5). In this verse God calls to witness another night with which the darkness will depart, meaning that after the dawn which would appear at the end of ten years of persecution the darkness would not disappear altogether but that the dawn would be followed by another night and that thereafter there would be no further period of darkness. This is exactly what happened. The Migration from Mecca was followed by another year of alarm and distress when Moslems in Medina were in continuous dread of being invaded by the Meccans. The Battle of Badr was fought about one year after the Prophet's Migration from Mecca and this battle, as had been foretold in the Bible and as we have already stated in the earlier part of this Introduction, laid low the glory of Kedar and brought to an end the whole series of persecutions of Moslems by Meccans. The Moslems had to fight other and greater battles later, but the Battle of Badr established them as an independent and sovereign people and swept into the common pit of ruin and destruction the leading men of the Quraish, who had been prominent persecutors of Moslems.

Again, while the Prophet was still in Mecca he received the revelation:

Verily He Who has prescribed the teachings of the Quran for thee will bring thee back to the ordained place of return (28:86).

The verse means to say that God Who has revealed the Quran to the Prophet and has imposed upon him the duty of obedience to it guarantees that He will restore him once more to Mecca. This verse not only revealed that the Holy Prophet would have to migrate from Mecca but also contained the prophecy that after his Migration he would return to Mecca as a victor. Nobody passing through the circumstances which surrounded the Holy Prophet at the time when this verse was revealed could have guessed that after he had been forced to depart from Mecca he would return to it in triumph.

There is another prophecy in the Quran foretelling the same event and that was also revealed while the Prophet was still at Mecca:

And say, "O my Lord, make my entry a good entry, and then make me come forth with a good forthcoming. And grant me from Thyself a helping power" (17:81).

In this verse God commanded the Prophet to pray that He should make his entry (into the town to which He was sending him) a successful entry and thereafter enable him to issue forth therefrom with success to deliver his attack and be his Ally in that attack. This verse foretold that the Prophet would migrate from Mecca to Medina and that he would invade Mecca from Medina and that Mecca would eventually submit to him.

Again, while the Prophet was still in Mecca he received the revelation to the effect that the hour of the victory of Islam was approaching and that the moon would be rent (54:2). The moon was the symbol of Arab power and the rending of the moon meant that the Arab power was about to be shattered. This verse was revealed at a time when the Moslems had been compelled to migrate in different directions and the Holy Prophet was persecuted in Mecca and was not permitted even to say his prayers in the Ka'ba. On one occasion when he wanted to say his prayers there, he was ignominiously dragged from its precincts. At that time when the whole of Mecca was afire with opposition to him the Holy Prophet informed the Meccans that God had decreed that their power would be broken and that the victory of Islam was drawing near. Within a few years, this prophecy was fulfilled in the clearest possible manner. In the Battle of Badr the vaunted power and glory of Kedar was broken and the banner of Islam was planted firmly for ever. The moon was indeed rent. That day was the Day of Judgement for the Arabs. On that day a new heaven and a new earth were created.

While Islam and the Moslems were still the targets of Arab persecution in Mecca, news arrived that the Persians had vanquished

the Romans in battle. This occasioned great rejoicing among Meccans, for the Persians were idolaters and the Romans were Christians. The Meccans took the victory of the Persians as a good omen indicating their own ultimate triumph over Moslems. On this occasion the Holy Prophet received the revelation that the Romans had been vanquished in a neighbouring land but within nine years of their defeat they would again be victorious (30:3-5); the word occurring in the verse, viz., expresses a number from three to nine. When this revelation was announced among the Meccans they laughed and jeered at the Moslems. Some of them laid a wager of a hundred camels with Abu Baker that the prophecy would not be fulfilled. Events indicated that there was very little chance of the Romans defeating the Persians as their defeat in Syria was followed by further victories of the Persians and the Roman army was pushed back by stages to the shores of the Sea of Marmora. Constantinople was cut off from its Eastern dominions and the Roman Empire was reduced to the size of a small State. The word of God was, however, bound to be fulfilled and was fulfilled. The Romans, though smaller in number and not so well equipped as the Persians, won a complete victory and the Persians were put to flight. They retreated into Persia and the Romans re-occupied their Asiatic and African possessions.

The Quran contains several prophecies relating to later times, some of which have already been fulfilled. For instance, at one place it says:

"He has let loose the two bodies of water, which will meet one day. Between them is a barrier; they encroach not one upon the other. . . . . There come out from them pearls and coral . . . . And His are the lofty ships upon the sea, looking like mountains." (55:20, 21, 23, 25).

These verses purport to say that two oceans from which pearls and coral are recovered and which are separated would meet each

other and high-prowed vessels would pass through them. This prophecy was fulfilled by the construction of the Suez and the Panama Canals. The oceans that were joined together by these canals are well known for their pearl fisheries and coral.

The Sura al-Kahf contains prophecies relating to the rise and progress of the Christian nations, their naval might and hegemony over the greater part of the earth and their mutual wars. The ultimate victory and triumph of Islam have also been foretold. The greater part of the prophecies regarding the rise and fall of the Christian nations has been fulfilled. The next stage is the fulfilment of the prophecy relating to the victory and triumph of Islam. A European Christian or a European atheist, judging only from the present condition of Moslems, would laugh at this; but the God Who revealed these prophecies and Who has fulfilled those of them that related to the Christian nations will surely cause the prophecy relating to the triumph of Islam to be fulfilled also. The days of the victory of Islam are at hand. The rays of the sun of Islam are penetrating the thick curtains of darkness. God's angels are descending from the Heavens. The earth is no doubt in the grip of satanic powers but the days of the clear triumph of divine forces against the forces of Satan are rapidly drawing near. The Unity of God will then be firmly established and mankind will realize and admit that the Quran alone is capable of making peace between God and man and of establishing justice and fair dealing between man and man and of setting up the Kingdom of God upon earth.

#### New Rate of Subscription

The management of THE MOSLEM SUNRISE has decided to increase the yearly subscription of the magazine to \$1.50 for all new subscriptions effective from the first quarter of 1949.

In as much as we regret the circumstances compelling us to take this step, we hope our readers will realize that the increase was long overdue in view of the extra-ordinary rise in the cost of material.

## Former Dean of St. Paul's on Bible

Dr. Inge (former Dean of St. Paul's. Ed.) was unable to attend the recent Conference at Oxford of the Modern Churchmen's Union, but a paper by him was read on his behalf in which he expressed some views which must have shocked his more orthodox fellow-Anglicans. He did not mince his words. "Parts of the Old Testament," he said, "are either unintelligible to the man in the street, or terribly unedifying and incredible. Only people of a very simple intellectual level accept the Book as either infallible or divinely inspired."

As to the comparatively few who still go to church, the former Dean of St. Paul's was astonishingly scathing. Many such people resent change because they feel an affection for symbols which are really dead. "Some of them have petrified, others have evaporated: either process is fatal." "Christianity is cluttered up with these dead symbols," he concluded, "which yet cannot be abandoned."

*(Religions. London. September-December, 1948.)*

### A Social Aspect of Islamic Teaching

*(Continued from page 15)*

However far the day might seem when the Western countries will adopt the Islamic teachings in all their details, the one single fact stands out that steadily and slowly the world has to bow before the wise teachings of Islam. There is evidence to show that the world is passing through such unprecedented turmoil and unrest, which has encompassed every aspect of human life, so that it is made clearer every day that the solution of all problems lies in Islam.

It would be idle to think that man-made laws can help the situation. Only a divine code of laws is free from flaws and shortcomings, and Islam presents this code in the form of the Holy Quran the wisdom of whose teachings is proved every now and then.

Our only hope and prayer is that the world be given the true understanding and knowledge of the beauties of the Quranic teachings so that every individual enjoys peace in his heart and peace in his surroundings.

## Book Review

**Land and Poverty in the Middle East.** Doreen Warriner. London & New York: Royal Institute of International Affairs. 1948. pp. 149. \$2.50.

Poverty of the peasantry is one of the most important problems of the Middle East. It is one of those questions which have definitely contributed toward the present turmoil in that area. The staggering conditions of the Arab refugees and the claims of the Jews that they are in a position to cultivate the land by the use of modern methods, both are closely related to the fact that the people of these lands, basically agriculturists, are deplorably poor. Miss Doreen Warriner, who worked in the Middle East Centre during the war and had the opportunity to travel in these countries, presents her observations in this book. Her study is first of a series of monographs, to be published under the title of "Middle East Economic and Social Studies" by the Royal Institute of International Affairs.

One is impressed by the fact that Miss Warriner has been quite fortunate in finding a good deal of material ready to hand. Studying her subject right on the spot has certainly furnished her a valuable background.

Miss Warriner makes a profound statement when she tells her readers of a general self-consciousness and a national awakening the Arabs are experiencing. This statement is quite contrary to the propaganda of the Zionists who say that all the agitation against their unholy possession of the Holy Land, where Arabs have been living for centuries, has been provoked by few big landlords motivated by their selfish interests. "The question of raising standards through the environment will inevitably become a part of this national awakening", predicts the author on the basis of her studies.

The writer's account of the main problems of the Middle East countries is clear, well-informed and impartial. She does not spare the Arab governments from her criticism for their being negligent in dealing with the agrarian problems adequately. But, she says it very emphatically that the remedy to the situation "is not to put more people on the land, but to raise the living standard of the population already there; not to bring any new population, but to provide better conditions of existence for the increase in population".

The problems of the Middle East as diagnosed by Miss Warriner are: poverty of natural resources, over-population, antiquated system of land tenure and inadequate industrialization. The essential need of the people is of overhauling the land tenure system. But, it would be malicious and tyrannous on the part of any people to make it an excuse of taking away the land from the Arabs which they rightfully own according to all moral, ethical, or legal standards. This will be even worse than the methods used by the Fascist powers to devour weaker nations.

It has been said many times by the Zionists that the Arabs have been benefited even more than themselves by the Zionist infiltration because it has raised their standard of living. Miss Warriner makes it clear that "the terms of the Jewish Agency's leases prohibit the employment of Arab workers on the Jewish settlements".

The book may be rather outdated now in the rapidly changing case of Palestine since greater part of the land has already been taken away by the Jews with effective and decisive factor of the U. S. Government's policy, but in the case of other countries the facts remain almost the same.

We agree with the author that the essential problem of the Middle East is agrarian and of a poor standard of living. Perhaps it would have not been possible to drive the the Arabs out of their homes in Palestine by the Jews even after the support of some states

with armament and other sources if the condition of the Arab farmer would have been better.

We will be looking forward to the remaining volumes of this interesting series which should prove to be very useful if the present level is maintained throughout.

Nasir

### The Late Mirza Monawar Ahmad

(Continued from page 13)

Truly the shock for the Ahmadiyya Movement in America is very great. The gap created by our beloved brother's death will not be easily filled. The loss is tremendous but as true believers in God, we have unswerving faith that Allah will not let His work suffer. Rather, on the other hand, Mirza Monawar Ahmad's sacrifice will infuse new blood in the mission's work and will expedite its journey toward the destination. The feelings of a real Ahmadi have been best expressed by Hazrat Mirza Bashir Ahmad in a personal letter addressed to the writer. He says,

"The death of our dear Mirza Monawar Ahmad has caused us great grief but for a true believer the whole matter centers around the verse of the Holy Quran, *Inna lillahi va inna ilahi raijun*: That, firstly, all of us belong to Allah; and if Allah takes away what belongs to Him, no body has a right to grumble. Secondly, all of us will at last have to gather together with our God. So, the separation, however bitter it may be, is, after all, temporary. This is the two-fold lesson taught to us in this short verse. Another lesson here is this. If we belong to Allah only He should be the center of all our love and attachment. The Promised Messiah, may peace and blessing of God be upon him, has pointed to the very fact in his following words:

'He only is the Most Beloved who has sent for (the deceased); and to Him alone we should offer all our love.' "

Khalil Nasir

# What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

## 1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

## 6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

## 7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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